

הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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(laid out in book order)

explanation of “first of the Sabbaths” via Leviticus 23:15 sets it in the context of the first Sabbath between Passover and Shavuot. So it is significant that the phrase is found in no other context in the scripture. To the original audience of Jews and non-Jews the meaning was plainly connected with Lev. 23:15 because the practice of counting Sabbaths after Passover was then current.⁶⁶ If “first of the Sabbaths” were an ordinary meaning for the first day of the week, then it begs the question why it is not used in some other context that is not between the Passover and Shavuot.

Third, note that the plural form of the word *sabbatōn* (σαββάτων, שַׁבָּתוֹת) is never insignificant in the New Testament. While the plural is indeed rendered in English translations in a singular sense, this is not how it appears in Greek. The following story will illustrate, “The upcoming day of elections (the fourth of November), Josiah T. Butler hoped to be elected mayor. The vote was a tie. So the town scheduled a second day of elections the next week.” The significance of the plural is that the days in question are used for an election periodically, whenever a new mayor is needed or whenever a runoff is needed. So, too, with “day of the Sabbaths.” The seventh day is periodically used for resting. So the plural is really the collection of seventh days.

Fourth, note the inconsistency of rendering the same word “Sabbath” and then “week” in the same context, i.e. Mat. 28:1a and Mat. 28:1b; Mark 16:1 and Mark 16:2; Luke 23:56 and Luke 24:1; John 19:31 and 20:1. The texts are clearly viewing two Sabbaths, an annual Sabbath, Nisan 15, and a weekly Sabbath on Nisan 17 that year. In the Greek text, Hebrew original, or a Latin translation there would not be two different translations of the same word. There would only be “Sabbath” or “Sabbaths.” The innovation of “week” is as late as the English translation of John Wycliffe.

Young’s Literal Translation should dispel any doubt that “first of the Sabbaths” (Mat 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19) is literal. There is no way that this respected Sunday Christian would

⁶⁶ It is hard to imagine that Yeshua or his fellow Jews did not obey the Torah on this point of counting the Sabbaths. However, as we shall see later, Lev. 23:15-16 was virtually blacked out for the Church starting in the second century.

have translated this phrase this way if it were not literal, or if the Greek were not compelling. Robert Young was also the author of *Young's Analytical Concordance*.

But this is backed up by J.P. Green, *A Literal Translation of the Bible* (Mat. 28:1; Mark 16:2; Luke 24:1; John 20:1, 19; Acts 20:7) and also J.P. Green's, *The Interlinear Greek-English New Testament* (Mat. 28:1; Mark 16:2; John 20:1, 19; Acts 20:7). Again, J.P. Green had no sympathy for a Sabbath resurrection. It is only his knowledge of Greek that compelled him to so render.

Some early Bibles:

Coverdale⁶⁷ Bible:

Mat. 28:1, "Upon the evening of the sabbath holy-day which dawneth the morrow of the first day of the Sabbaths"

Mark 16:2, "And yerly in the morninge upon a day of the Sabbaths"

Mark 16:9, "When Jesus was risen the first daye of the Sabbothis"

Luke 24:1, "Upon one daye of the Sabbothis very early" ["upon the first":
Cr[anmer]. B[isho]ps.]

John 20:1, "Upon one daye of the sabbothis came Mary" [and "The first daye of the sabboth, *Cr. Bps.*]

John 20:19, "one daye of the sabbothis" [and "first daye of the sabboth, *Cr. Bps.*]

Acts 20:7, "One of the sabboth daies" [*Cr. Bps.*; "On a sabboth daye"
Tyndale;]

1 Cor 16:1, "In some Sabboth daye" (also Tyndale).

Latin:

Mat. 28:1, "Vespere autem sabbati quae lucescit in prima sabbati"

Mark 16:2, "Et valde mane, prima sabbatorum"

Mark 16:9, "Surgens autem mane, prima sabbati, apparuit primo"

Luke 24:1, "Prima autem sabbatorum, valde diluculo venerunt"

John 20:1, "Prima autem sabbatorum Maria Magdalene venit"

John 20:19, "Cum esset ergo sero die illa prima sabbatorum"

Acts 20:7, "In una autem sabbatorum cum convenissemus ad frangendum"

1 Cor. 16:2, "Per primam sabbati unusquisque vestrum apud se ponat"

⁶⁷ The first complete English Bible was that of Miles Coverdale.

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